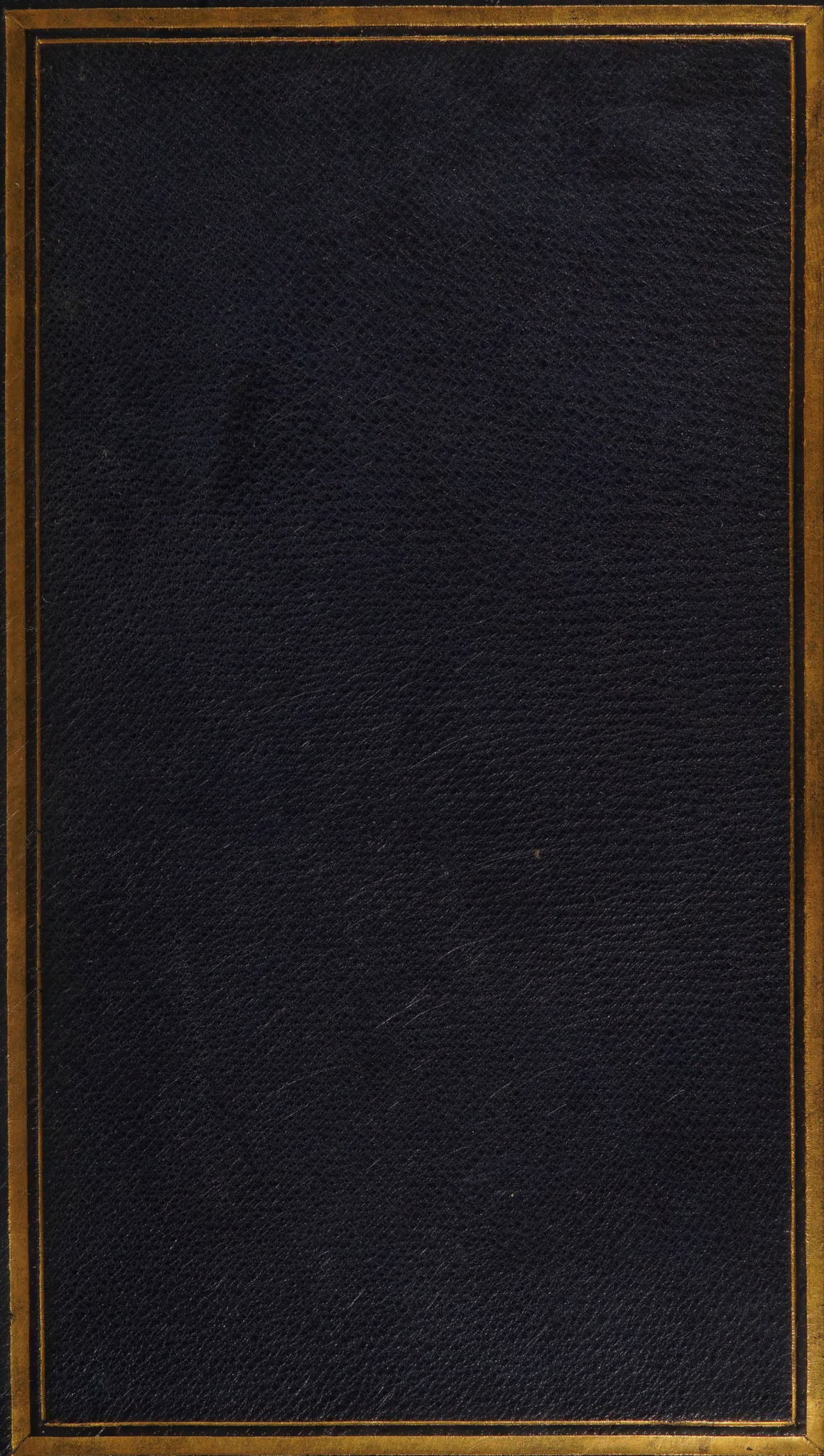
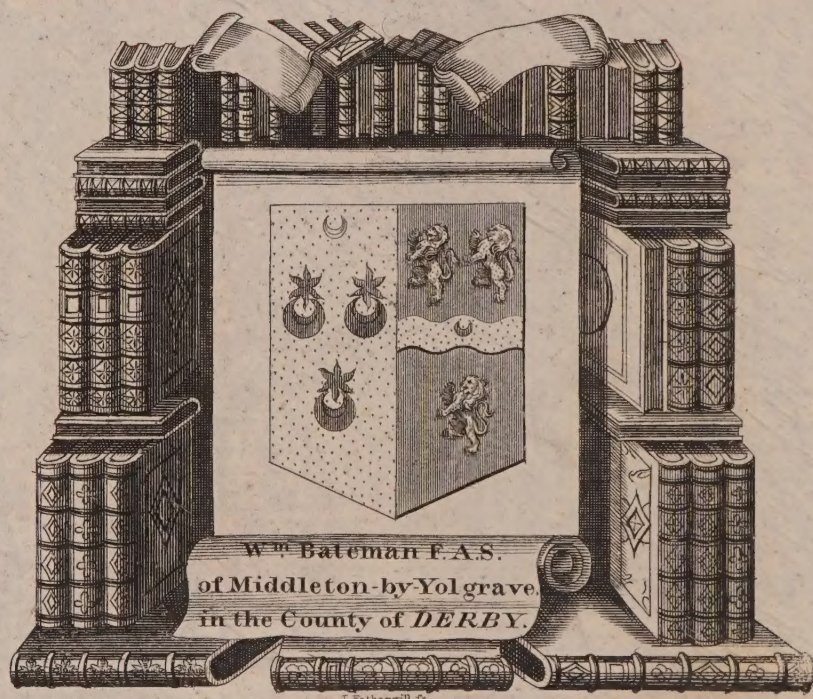






1032 - 31.

From the Library of
the late
Sir Walter Besant.



English Monastic Libraries.

I.

A CATALOGUE

OF THE

LIBRARY OF THE PRIORY OF BRETTON,
IN YORKSHIRE.

II.

NOTICES OF THE LIBRARIES

BELONGING TO

OTHER RELIGIOUS HOUSES.

BY

THE REV. JOSEPH HUNTER, F.S.A.

“ Recogitate nobilissimum vestri temporis magistrum Bedam presbyterum ; quale habuit in uventute discendi studium ; qualem nunc habeat inter homines laudem, multo maiorem apud Deum remunerationis gloriam. Illius ergo exemplo dormitantes excitate animos ; magistris assidete ; aperite libros ; perspicite litteras ; intelligite sensus illarum, ut et vosmet ipsos pascere, et aliis spiritualis vitæ pastum præbere valeatis.”

Ex Epistolâ Alcuini ad Fratres Wiorensis et Gyrvensis Ecclesiæ.

LONDON:

PRINTED BY AND FOR J. B. NICHOLS AND SON,
25, PARLIAMENT STREET.

1831.



TO
HENRY BOWER, ESQ. F.S.A.

DEAR SIR,

THE following Catalogue will make part of a large topographical work, now nearly completed, in the preparation of which you have cheered and aided my labours. I print it also in this form, that it may be more easily accessible to many to whom our literary history is an object of greater interest than our topographical history. I have added a few notices of other libraries of the same class, to invite the public attention to a much-neglected department of our antiquarian literature.

So trifling a matter as this Catalogue will have a value in your eyes, to whom nothing is indifferent which can in any degree illustrate the history or the condition of our ancestors. It will have another value, from its connection with Worsborough, a place which has, for more than two centuries, been benefited, both in piety and good letters, by the liberal foundations of one of your kindred. And I have much satisfaction in the thought that this pamphlet is a small but enduring memorial of that high respect and esteem with which I am

Your truly obliged friend,

And very faithful Servant,

Bath, Nov. 24, 1830.

JOSEPH HUNTER.

PREFACE.

THE Priory of Bretton was founded in the reign of Stephen, or early in the reign of Henry the Second, by Adam the son of Swein, the son of Ailric. This was a Saxon family, one of the very few who were allowed to hold lands of any considerable extent under the Norman chief lords. He placed it in a retired situation, on the banks of the river Dearne. It was remote from any of the great seats of population; and Bretton may have been one of those "desolate places," the remoteness of which from the scenes of human concourse contributed to reconcile Bale to the dispersion of the libraries collected in them. It was a small foundation; and there is nothing remarkable in its history. A struggle for independency, which it long maintained with the house of St. John of Pontefract, on which the founder had made it dependent, is almost the only peculiar circumstance. It had its succession of priors and other monks till the time of the dissolution of all the monastic foundations; but it does not appear that any of them attained celebrity beyond the walls of their own monastery.

Immediately on the dissolution of the society who inhabited it, the buildings of the monastery were granted to Wil-

liam Blitheman ; the same person, no doubt, (for the name is a remarkable one,) on whom Mr. Raine has affixed a note of infamy for his depredations on the church of Durham. Blitheman immediately proceeded to take down the beautiful church of Bretton, which he sold piecemeal to any person who would purchase of him a window or a door-way. The grant of the *site* of a monastery appears to have conveyed, not only the buildings, but the furniture, unless there was a reservation of it ; so that the libraries would probably pass into the hands of those worldly and avaricious men who were the original purchasers of the monasteries. Blitheman was not a man to value books. What he did respecting the Bretton library we know not ; but as late as 1558 it seems to have been in an entire state, and then in the care of certain ecclesiastics, who were connected with the house before its dissolution, and who still lingered near the scenes of their happier days. Certain it is that a catalogue of the books was made in that year, and entered in a chartulary which was written then, or not long before.

Complete catalogues of the libraries of the English religious houses are very rare remains of the middle ages. Hearne printed a catalogue of the Glastonbury library, but it was one made as early as 1247. The catalogues of the books which belonged to the houses of Peterborough, Leicester, and Reading, are also printed. Beside these, catalogues of the libraries of the monastic foundations of Deping, Ramsey, and St. Martin's of Dover, are known to be in existence. It is possible that

other catalogues may be found, as we are by no means at the end of our discoveries in the monastic chartularies.

These catalogues contain of course the best account which we possess of the stores of early literature which were repositied in the libraries of the monasteries, and consequently of the books to which our ancestors of the middle ages had access. Next to these are the invaluable notices of Leland. He went under a royal commission to visit the monasteries, not to spy out their wealth, but to look into their libraries with the eye of an antiquary, an historian, and a scholar. His manuscripts contain numerous notices of the books which he found in them, and often copious extracts. These extracts are of great value, as some of the manuscripts themselves have perished, and form the substance of his *Collectanea de Rebus Britannicis*, published by Hearne. Beside what we can learn from Leland and the existing catalogues, there is little to be recovered. The whole of what could now be collected on this subject would lie in a small compass. It is to be desired that what still remains in manuscript should be brought to light, and that what is to be found in our printed literature should be collected. We should then know with greater certainty how far the English character received impression from the wisdom of former ages; for, beside the libraries of the monasteries, there were scarcely any other. Forgotten names would be recovered, and our imperfect catalogues of English writers be rendered less incomplete.

The library of Bretton consisted of about 150 distinct

works. Some were printed books, but by far the greater part were manuscripts. To us, who are accustomed to reckon the books in even ordinary libraries by thousands, this appears a very small number. The donation of Humphrey duke of Gloucester to the University of Oxford, however, was considered a donation truly princely, and yet it did not extend beyond 129 volumes. The library of Deping consisted but of 23 books. It is somewhat surprising that the monks of Bretton, in their retired abode, should have accumulated so many; and perhaps some of the books in this list may have been the spoils of other libraries, collected between 1534, when the house was dissolved, and 1558, when the catalogue was made. The cost of 150 works, if they were all manuscript, must have been great. We can scarcely estimate the labour required to produce them at less than twenty pounds for each volume, taking the large and the small together.

On comparing the Bretton catalogue with that of other religious communities, we find the libraries of the English monasteries composed of very similar materials. They consisted of—

1. The Scriptures; and these always in an English or the Latin version. A Greek or Hebrew manuscript of the Scriptures is not found in Leland's Notes, or, I believe, in any of the catalogues. In Wetstein's Catalogue of MSS. of the New Testament, only one (Codex 59) is traced into the hands of an English community of religious.

2. The Commentators.

3. The Fathers.
4. Services and Rituals of the Church.
5. Writers in the theological controversies of the middle ages.
6. Moral and devotional writings.
7. Canon-Law.
8. The Schoolmen.
9. Grammatical writers.
10. Writers in mathematics and physics.
11. Medical writers.
12. Collections of epistles.
13. The middle-age poets and romance-writers.
14. The Latin classics.
15. The Chronicles.
16. The historical writings of doubtful authority, commonly called Legends.

Most of the manuscripts which composed the monastic libraries were destroyed at the Reformation. Bale, writing about fifteen years after the suppression of the monasteries, says, " I know a marchaunt-man that boughte the contentes of two noble lybraryes for XL shyllinges pryce, a shame it is to be spoken. Thys stuffe hath he occupied in the stede of graye paper by the space of more than these x yeares, and yet he hath store ynough for as many yeares to come. A prodygyouse example is this, and to be abhorred of all men which love their nacyon as they shoulde do." And in another place he says that the choicest manuscripts were often torn to pieces in the houses of the persons who bought the monasteries of the king, or were sold by them to grocers and dealers in soap to wrap up their wares. Others were sent over the

sea to be used by the bookbinders, “not in small nombre, but at tymes whole shyppes full, to the wonderynge of the foren nacyons.” Bale, who says that he could scarcely write of the dispersion of these libraries without tears, has a sensible proposal, that there should be established “in every shire of England one solemyne [solemn] lybrary, for the preservacyon of noble workes and the preferrement of good learnynge in our posterytè.” Something of this kind might even now be done for the provinces by government, if governments can be allowed any leisure to attend to affairs such as these. We are far behind, in this respect, the nations of the continent. It is much that the reformers did nothing to preserve the treasures of ancient learning; for there were among them a few men who understood the value of it. But a great part of the work was carried on by ignorant zealots; and the remark of the eloquent writer of the *Essay on Sepulchres*, is but too just, that the age of the Reformation “was signally a period in which a plot was laid to abolish the memory of the things which had been, and to begin the affairs of the human species afresh.”

A good book contains the best thoughts of the finest minds, and no where can we find the result of so much labour lying within what is so manageable a bulk. Many might have deserved preservation, as exhibiting what was the literal character used in successive ages, and thus assisting to determine the age of manuscripts of far greater importance than themselves. Even those which we now esteem of the least

value would have remained sensible and evident proofs of what was the kind of reading in the middle ages, and what the extent of knowledge on important points; which might enable us to set a just value on the opinions of the men of those times, whenever they are to be put in opposition to the opinions of a more enlightened age. The commentators, the schoolmen, the theologians, have thus an historical value; and I see not how the history of any science is to be conducted through the middle age period, but by the assistance of the works of science of the middle age writers, though the contents of them, as works of science, may have now become of little value. It is perhaps fortunate for biblical literature that scarcely any manuscripts of the Christian scriptures in the original tongue, the most important of all, had found their way to England; but we cannot but regret that so many copies of the Latin version perished; some of which were of the highest antiquity, and had an additional value from the circumstance of their connection with some venerable name in the early history of Christianity in Britain. The Red Book of Ewe was the very copy of the Gospels which had belonged to Felix. The loss of every manuscript of a classic subtracted something from the evidence of the integrity of the text of that writer, if something was not also lost of that integrity itself. And not a Chronicle could perish, by which the world lost not the knowledge of some fact in our public history; and facts, like experiments in physics, never lose their value.

The Bretton books were in 1558 at the little village of Worsborough, a few miles from the Priory, famous as the birth-place, in later times, of Dr. Obadiah Walker, the learned master of University-college, Oxford, and of Edith the mother of Pope, whose memory he has so effectually and affectionately saved from oblivion. The chartulary which contains the catalogue is preserved in the library of a neighbouring family, and is perhaps the only book of this collection which has escaped the common fate of the monastic libraries.

I.

CATALOGUE

OF THE

LIBRARY OF THE PRIORY OF BRETTON,

1558.

Isti Libri quorum tituli sequuntur modo sunt infra domum Willielmi Brown, quondam Prioris de Monke Bretton, xxi die Julii, anno salutis nostræ M.D.L.VIII^o. sumptibus ipsius empti.

Imprimis, Vetus et Novum Testamentum ; translate Hieronymo. Opera Hugonis Cardinalis super totam Bibliam, in sex voluminibus distincta.

Ludolphus de Vitâ Christi cum Expositione Evangeliorum totius anni.

Divus Augustinus super Epistolas Paulinas. Collectore Venerabili Bedâ.

Jacobus de Valentia super Psalterium.

Sermones ; Thesauri novi de Tempore.

S. Meffreth, alias Hortulus regia de Tempore.

S. Joh'is Nider, tam de Tempore quam de Sanctis.

Sermones parati.

S. Vincentii de Valentia, de Tempore, in II voluminibus.

Sermones de Sanctis.

Sermones Pomerii Phelberti de Sanctis.

Destructorium Vitiorum.

Preceptorium Joh'is Nider, cum Expositione.

Historia Scolastica, et Historia Ecclesiæ.

Summa Angelica.

Hematarius Doctorum, tam de Tempore quam de Sanctis: opus valde notabile.

Cathena Aurea Sancti Thomæ Aquinatis super Evangelia.

Opus regale de Persecutionibus Ecclesiæ.

Sermones Meillardi dominicales et quadragesimales.

Anima fidelis: Sermones quadragesimales.

Revelationes Brigittæ Virginis.

Figuræ Bibliæ.

Gerson de Imitatione Christi.

Legenda Anglicana.

Legenda Aurea, in Englysche.

Flowr of Comaundments.

The Pylgramage of Perfeccyon.

Gesta Romanorum cum Morali[za]tionibus.

Methodius et Mawdewall.

Cronica Cronicorum.

Libri sequentes sunt in Camerâ Thomæ Wilkinson et Ricardi Hinchclyf apud Worsburgh, anno et die quibus suprascriptis, et fuerunt ex dono et sumptibus Thomæ Frobyseer, quondam sub-prioris monasterii supradicti.

Nicholaus de Lyra super totum Vetus Testamentum, in quatuor libros distinct'.

Opera Divi Chrysostomi, duo volumina præclara.

Dictionarius, per Fratrem Petrum Barcharii editus, in tres libros distinct', ordine alphabetico.

Divi Augustini de Civitate Dei Libri duo et viginti, cum Commentariis et Additionibus necnon Theologicis veritatibus Francisci Maronis, in uno volumine.

Idem Augustinus super Johannem Evangelistam.

Tercia pars Operum Sancti Ambrosii.

Nicholaus de Gorram super Epistolas P.

Bruno super easdem Paulinas Epistolas.

Ludolphus super Psalterium.

Expo. D. Joh'is Hyspani de

Sermones Discipuli.

Sermones dicti Biga Salutis: perutiles.

Ser. Nicholai Denusiæ de Dominicis et Sanctis.

Magister Sententiarum cum Conclusionibus.

Rationale Divinorum.

Opera Augustini.

Tractatus de reparatione Humani Generis.

Casus longi Bernardi super Decretales.

Regula Beati Benedicti cum commento.

Alius Liber Introductorius pro Novitiis, de ritu et ceremoniis Religionis: collectore Thomâ Frobisier, sub-priore R. Tyckyll. [*sic.*]

Tractatus de profectu Religiosorum.

Reformationis monastici Vindiciæ.

Clementis P. P. v. cum Extravagantiis Joh'is P. P.

Lavacrum Conscientiæ.

Benedictina, sive Constitutiones Bened. xii.

Boetii de Consolatione Philosophiæ, v. l.

Scala Perfectionis.

Schepard Kalendare.

Libri sequentes sunt Thomæ Wylkynson, alias Bolton, et in eâdem camerâ apud Worsburgh remanent' die et anno ut supra.

Domini Hugonis Cardinalis Postilla in IIII^{or}. Evangeliorum apices.

Thomus Tertius, Collectanea Venerabilis Bedæ Presbyteri, Epistolas Divi Pauli continens.

Eximii Joh'is Damasceni de Fide Orthodoxâ.

Explanationes Roberti Holcote in Proverbia Salomonis.

Nicholai de Orbellis super Sententias Compendium.

Guillelmus Worringtonus super Sententiarum libros 4.

Sermones Gabrielis Berleti tum 40^{les} tum de Sanctis.

Postillationes super Evangelia et Epistolas per universum annum.

Novum Testamentum: Erasmo translate.

Quodlibetales Questiones Sancti Thomæ Aquinatis.

Albini, Caroli Magni in Genesim Questiones.

Grammatica Joh'is Dispanterii.

Gram. Petri Pontani.

Walgaria viri doctissimi Horman. [*sic.*]

Colloquium Erasmi.

Libri qui in paginâ sequenti sunt depicti fuere Richardi Hynchclyff, alias Woollay, sumptibus ejus et manu adquisiti: et sunt modo apud Worsburg in camerâ predictâ suâ, anno a Christo nato M.D. LVIII^{oo} die vero XXI^o Julii.

Vita Christi ex Medullis Evangelicis, collecta per Ludolphum ex Saxonia.

Historiarum Domini Antonini Archipresulis Florentini: totam seriem Veteris et Novi Testamenti, necnon omnium fere Sanctorum vitas breviter illucidant'.

Onus Ecclesiæ: Autore Johanne Clemens, de VII Ecclesiæ statibus, abusibusque eisdem gravissimis et futuris calamitatibus eidem ingruentibus, ex Sanctorum Propheciis solidissimisque scripturis luce clarius enarrans.

Opuscula Divi Augustini Hipponis Episcopi.

Opera melliflui Doctoris Bernardi.

Rosetum exercitiorum spiritualium per venerabilem patrem Joh'em Mauburnum.

Decretum Gratiani.

Scholastica Historia.

Omelia Beati Gregorii Papæ super Ezechielem prophetam; et libri officiorum sapientissimi Ambrosii: ambo in uno volumine.

Manipulus Florum.

Polleantheon: Opus suavissimis floribus exornatum, tam de Novo quam de Veteri Testamento, et Dicta Doctorum.

Epistolæ Beati Hieronymi.

Sermones Nicholai de Blonis, de Tempore et Sanctis, multas hereses confutantes.

Opus aureum Antonii de Gislandis; Expo. Evangeliorum, in quadruplici sensu continens, cum octo millibus questionibus.

Postellæ, sive Expositiones Evangeliorum ac Epistolarum, totius anni.

Elucidissima in Divi Pauli Commentaria, Dionysii Carthusiani: et Vita Auctoris simul: et operum ejus Cathologus.

Sermones parati.

Stellarium Coronæ benedictæ Mariæ Virginis.

Dictionarius Pauperum; et Figuræ Bibliæ: ambo in uno libro.

Enchyridion Pietatis Amatorum: ex variis sanctorum Patrum scriptis confect'.

Compendium Theologicæ Veritatis: Paradisus Animæ Alberti Magni: et Transitus Beati Hieronymi: ac Liber Curæ Pastoralis Gregorii Papæ. Hii quatuor tractatus in uno volumine.

Margarita Philosophica; VII Artium liberalium præcipua elucidans.

Speculum Vitæ Humanæ; viz. Statuum Commoda et Pericula exactissime describens.

Vetus et Novum [Testamentum], translatores Hieronymo, in duobus voluminibus manualibus.

Magister Sententiarum.

Sanctus Thomas de Aquino super Magist. Sententiarum, IIII volumina.

Aliud opus super Sententias egregium, quod Resolutio Theologorum merite dicitur.

Libri Ethimologiarum Isidori Spalensis Episcopi.

Ambrosius Calepinus, Latinarum et Græcarum Dictionum Interpretes perspicacissimus.

Mammotrectus totius Bibliæ et aliarum quæ in ecclesiâ recitat. partium difficilium significantius accentia per genera insinuans. [*sic.*]

Consolatorium Theologicum Joh'is de Tambaco.

Opus aureum de Veritate Contritionis, per fratrem Joh'em Ludovicum Vivaldum de Monte Regali.

Lavacrum Conscientiæ, cum tractatu de arte beate vivendi et bene moriendi.

Manuale Confessor. Joh'is Nider; et Libellus de morali ejusdam Nider: ac Libellus de Regimine Rusticorum.

Libellus in quo continentur sex [tractatus], videlicet, de Justiciâ concomitativâ; Consolatorium Conscientiæ; Tractatus de Corpore Christi; De Juditiis: Confessionale Sancti Thomæ; et Elegantiarum xx precepta.

Alius Liber in quo continentur hii tres: 1º, super Psalmum 'Miserere' explanatio; secundum, Horologium Devotionis: tertio, de Castitate Sacerdotum.

Flores Evangeliorum et Dominicalium Odonis Cat'.

Alius Liber, in quo continentur hi tres: primo, unius articuli Dissolubilitatem Matrimonii contingentis; secundo, Pia Exhortatio Romæ ad Germaniam, per Joh'em Cochleum: tertio, Joh'is Ditembergii de Votis Monasticis, contra Lutherum.

Preceptorium Nicholai de Lyra.

Soliloquium Bonaventuræ de iiii exertitiis.

Epistolæ Marsilii Sicini Florentini: et Lactantii Firmiani de Divinis Institutionibus. Hi vii omnes in uno volumine.

Illustrium virorum Epistolæ; videlicet, Angeli Politiani, Joh'is Pici Miranduli, et aliorum plurimorum.

Libellus Epistolarum quas Correctoria vocant.

Gesta Romanorum.

Opusculum de Doctoribus et eorum privilegiis.

Aurora, totam ferme Bibliam usibus complectens.

Proverbia Salomonis.

Summa Joh'is Bellet.

Regula Sancti Augustini.

Duæ Regulæ Sancti Benedicti, cum Dialog' Beati Gregorii.

Venerabilis Bedæ Presbyteri de Temporibus.

Musica Monachorum Joh'is Norton, Prioris de Monte Gratiae.

Item, Libri sequentes de Phisicis fuerunt ejusdem Richardi Hinchclyff.

Liber Canonis quem Princeps Abohali edidit: translatus a Magistro Girardo Tremanensi.

Ortus Sanitatis; de Herboribus et Plantis; de Animalibus et Piscibus.

Luminare majus, Medicis et Aromaticariis necessarius.

Regimen Sanitatis Magnimi Mediolanensis Medici: Secreta Hypochratis: et tractatus de Vivis, a Magistro Arnoldo de Media Villa editus. Omnes hii in uno libello.

Macer de Herbarum viribus.

Regimen Sanitatis Salernitatum.

Lumen Apoticorum.

Diete universale et particulare Isaac.

Constantius de medendis egritudinibus.

Alii III^{or} Libelli, propriâ manu exarati, quorum unus extractus verbatim ex Joh'e de Vigo, exar': alii vero ex Mess et aliis. [*sic.*]

Libri Grammaticales et ad idem spectantes sunt hii.

Roberti Whittingtoni Editio.

Joh'is de Garlandia tam Synonima quam Equivoca.

Epistolæ et Orationes.

Colloquium Erasmi.

Elegantiae Terminorum: et Cato cum commento.

Seneca moralissimus cum commento.

II.

NOTICES

OF THE

LIBRARIES OF OTHER RELIGIOUS HOUSES.

Leland had his Commission in 1533, to search after “England’s Antiquities, and peruse the libraries of all cathedrals, abbies, priories, colleges, &c.; as also all places, wherein records, writings, and secrets of antiquity, were repositied.” All that we now know of the results, as respects the libraries, is in the *Collectanea*, mixed with other matter. The notices which follow of the Monastic Libraries, are to be understood to be derived from the labours of Leland, if no other authority is mentioned.

ABBOTSBURY.

Six works, all theological, are noticed by Leland. Among them is a fragment of a Saxon version of the Old Testament.

ABINGDON.

The library of this house had an imperfect copy of the *Antiocheidos* of Joseph of Exeter, (called *Britannus* by Leland) a poem which Camden supposed to be lost. See *Remains*, p. 313. Two other books are mentioned.

BARDNEY.

Here Leland found an old Chronicle, in English; a Life of St. Oswald, in verse; Commentaries, of Bede on the Acts of the Apostles, of Isidore on the Old Testament, of Anselm on the Epistles of Saint Paul, and of Pompey upon Donatus.

BARNWELL.

Leland has given extracts from two anonymous Chronicles which he found in this house. There were also the Chronicle of Hugh de St. Victor, two books of Epistles of Symmachus and Cassiodorus, a treatise *Contra inanem nobilitatem*, and a work, partly verse and partly prose, by Alexander Nequam or Necham, entitled *Prometicus*.

BATH.

Leland speaks in his work *de Scriptoribus*, of the monks of Bath possessing books which had been given to their house by king Athelstan. In his *Collectanea* we find only six books mentioned, two of which were works of Galen, and a third a treatise on Fevers, from the Arabic. There was also the *Isagoge* of Joannicius,* the *Hipognosti-*

* Adelard, who is the glory of this house, translated from the Arabic a work described as "Isagoge minor Japharis Mathematici," a copy of which is in the Bodleian Library, No. 1669, Digby 68. The other Arabic translation in the Bath library was no doubt by his hand. Adelard has the high honour of being the first who brought Western Europe acquainted with Euclid's Elements, which he translated into Latin from an Arabic copy, nor was it till ages after, that the Greek original was known in these parts of the world. Adelard was contemporary with Henry I. and with John de Villula, a great benefactor to Bath.

con, a poem by Laurence of Durham, a writer of the 12th century, and the Commentaries of Cæsar. Works in Medical Science were to be expected in such a place as Bath.

BATTLE.

Nineteen books are named by Leland. Among them is the Chronicle of Jordan Bishop of Ravenna, perhaps the same which is mentioned by James as being in his time in the library of Bennet College, Cambridge. See Vossius, *de Historicis*, p. 788. Here were also works of Bede and Alcuin, the Topography of Wales and Ireland by Giraldus, the Itinerary of Antonine (which was defective in the part relating to Britain), and a Chronicle of William de la Lee, who seems to have been a brother of the house. The rest were theological.

BEAU-LIEU.

In the library of this house were the Lives of Anselm and Wilfrid; Claudian *De statu animæ*; several Commentators; and a few other works.

BRISTOL.

All that Leland has told us respecting the libraries of this city is, that the Augustinian Canons had the *Topica* of Cicero, and the Chronicle of Ivo.

BUKFAST.

The library of this house abounded in the Schoolmen. There was a copy of Trivet's History, from the Creation to the birth of Christ; and of a Commentary, by the same author, on Seneca's Tragedies.

BURLINGTON.

Here was a large collection of the works of Robert the Scribe, who was the fourth prior. There were also several other theological works, and a Commentary on the Almagest of Ptolomy.

BURNE.

Leland mentions only one book, a little History of Britain.

BYLAND.

Four theological works only.

CAMBRIDGE.

Leland gives a long catalogue of books in the greater and the less public libraries, and in the libraries of the colleges. There were houses at Cambridge of three of the orders of friars, the Augustinians, the Dominicans, and Franciscans. Each had its library. That of the Augustinians contained only Schoolmen and Divines. The Dominicans had an English version of the Scriptures; Bartholomeus; a Commentary of Trivet on Valerius *De non ducendâ uxore*. In the library of the Franciscans were 127 Epistles of Bishop Grosteste, with others.

CANTERBURY.

The great monastery of St. Augustine had many books. Leland calls Philippus *super Job*, “*liber venerandæ antiquitatis*.” Here were several of the works of Alcuin; Bede *de arte metricâ*; Isidore *de naturâ rerum*. There was also a copy of Terence, and the *Ænigmata* of Tatwin and Aldhelm.

Leland has preserved also a catalogue, or extracts from it, of what he calls the *Bibliotheca Cantuariensis*. It consists of 65 articles, the most curious of which are: *Historia Anglicana vetus, apud Talebotum*; * *Chronica Jordani Episcopi Ravennaten. de rebus gestis Gothorum*; *Itinerarium Antonini*; *Suetonius*; *Chronica Eusebii*; *Chronica Gervasii*; *Historia Hibernica, autore Giraldo*; *Historia Radul-*

* This was doubtless Robert Talbot the friend of Leland, who wrote also a Comment on Antonine, concerning whom see Pitz, p. 737.

phi de Diceto ; Liber Aluredi de custodiendis accipitribus ; Liber Soratii Medici ad Cleopatram reginam, de Mulieribus ; Historia de lege et naturâ Saracenorum ; Joannes Sarisbiriensis de statu curiæ Ro. ; Athelardus de natural. quest. secundum Arabicos.

We have also notices of other books to be found in the libraries of this ancient seat of learning and religion. They are for the most part Commentaries and Theological works.

CASTLE-ACRE.

Works of Quintilian, Boetius, Bede, and others.

CERNE-ABBAS.

This house was of Saxon foundation. Leland speaks of an antient manuscript in the library relating to Saxon History ; and of a life of St. Edwold.

CIRENCESTER.

The library of this house contained many of the writings of Alexander Necham, who had a high reputation in the middle ages. Leland says that he was the sixth prior of this house, a fact in his history not mentioned by Pitz, p. 298. The other books named by him are theological.

COGGESHAL.

In the library of this house was a copy of Ailred's Life of David King of Scotland ; also Godard *De triplici modo computandi* ; Stephen Langton *De Pænitentiâ* ; and a Commentary on the Pentateuch by Odo, whom Leland calls, "Theologus exactè eruditus."

COLCHESTER.

The monks of this house had for their recreation, "omnes fere Latini poetæ." There were also the History of the Normans, by Dudo,

a writer of the 10th century; the works of Paul Winfrid, an historian contemporary with Alcuin; and the *Cosmography* of Ethicus.

CROYLAND.

It can be but a small part of the library of this learned society which is mentioned by Leland. They had Fulcher, Turpin, and a history of King Richard, in verse; two Commentators; and Dymmoc against Wickliffe.

DEPING.

A catalogue of twenty-three books, which formed the library of this house in the middle of the 14th century, may be seen in the *Monasticon*, new edition, IV. 167.

DOVER.

A complete catalogue of the books belonging to the house of St. Martin, as they stood in 1389, is now in the Bodleian Library, marked Bodl. 920. Leland saw here Apuleius *de Deo Platonis*, and a little history of the town.

DUNKESWELL.

The Epistles of Symmachus.

DUNHOLME.

This house had several of the works of its own prior Laurence; Trivet's Commentary on the *Metamorphosis*; a History of King Pepin; and a few others.

EVESHAM.

Here were several works of Adam, who was the abbot in the time of king Henry II.; a Commentary on the *Timæus* of Plato; a work of Apuleius; with the History of Paul Winfrid, and Fortunatus, another Italian historian of about the same age.

EXETER.

Two libraries are mentioned by Leland, that of the Canons, and that of the Predicants. The former appears to have been the more extensive. It contained several of the works of Roger Bacon; a Tract of Wickliffe, and another by a writer against him; the Chronicles of Ivo; the Itinerary of Anthony the Martyr from the Holy Land; and many others named by Leland. Among the books of the Predicants, which were schoolmen and theological, was the Harmony of the Gospels by Clement of Llantony, for which see Pitz, p. 232.

EYE.

Here was preserved a truly venerable volume, called The Red Book of Eye. It was used in the time of Leland as the book on which oaths were administered in that part of the kingdom. It was a copy of the Gospels, and the tradition of the house was that it had formerly belonged to Felix, whom Sigebert, king of the East Angles, had made the prelate of his kingdom, and seated at Dunwich. He died A.D. 647. It was written in the uncial letter; "litteris majusculis Longobardicis." *Coll.* IV. 26. These monks had also Fulcher's History, and a Map of England.

EYNESHAM.

Henry of Huntingdon; Prosper; and William of Malmesbury, on the Lamentations of Jeremiah.

FEVERSHAM.

Giraldi Cambrensis Topographia, Solinus, a Chronicle of William of Malmesbury, and four other books.

FORD.

The works of John, its own abbot. *Isidore de Viris illustribus*, and a few others.

FOUNTAINS.

Seven works of Divines and Schoolmen.

GISBURN.

Four works of the schoolmen.

GLASTONBURY.

“ Eram aliquot ab hinc annis Glessoburgi Somurotrigum, ubi antiquissimum simul et famosissimum est totius insulæ nostræ cœnobium, animumque longo studiorum labore fessum, favente Richardo Whittingo, ejusdem loci abbate, recreabam, donec novus quidam cum legendi tum discendi ardor me inflammaret. Supervenit autem ardor ille citius opinione. Itaque statim me contuli ad bibliothecam, non omnibus perviam, ut sacrosanctæ vetustatis reliquias, quarum tantus ibi numerus quantus nullo alio facilè Britannia loco, diligentissimè evolverem. Vix certè limen intraveram, cùm antiquissimorum librorum vel solus conspectus religionem nescio an stuporem animo incuteret meo, eâque de causâ pedem paululum sistebam. Deinde, salutato loci numine, per dies aliquot omnes forulos curiosissimè excussi. Inter vero excutiendum, præter alia multa admirandæ vetustatis exemplaria, reperi fragmentum historiæ à Melchino scriptæ, &c.”

These are the words of Leland in his *de Scriptoribus*, p. 41. In his *Collectanea* we have a list of thirty-nine works belonging to this library, among which are *Grammatica Euticis*, a book which had been the property of St. Dunstan; a life of St. Wilfrid by Stephen the presbyter; another, in verse, by Archbishop Odo; Trivet's history; Rabanus Maurus (who is in many other libraries); *Ænigmata* of various authors; the Saxon version of Orosius; *Dictionarium Latino-Saxonicum*; Hegesippus; St. Victor; the writings of William of Malmesbury, relating to Glastonbury.

Hearne has printed in the Appendix to his *John of Glastonbury*, a complete catalogue of the library as it stood in 1247, p. 423—444.

The monks of Glastonbury were very active in the Scriptorium. Tanner has printed a list of books written in this house during the presidency of one abbot. They amount to fifty, and many of them were works of great extent. *Notitia*, pref. p. 69.

GLOUCESTER.

Twenty works are mentioned by Leland, chiefly divines and schoolmen. The *Panormia* of Osbern, a monk of Gloucester, a vocabulary, which Pitz calls “*ingens opus*,” was amongst them.

GUILFORD.

A Life of St. German, and two others.

HARTLAND.

A medical volume; and another by Robert de Cricklade, prior of Oxford. *Coll.* IV. 153. See also p. 148.

HELY.

Eight books only are mentioned by Leland, among which is a copy of Vitruvius and of Antonine’s Itinerary.

HENTON.

The following books are specified in an indenture of the year 1343, as having been lent by the prior and convent of Henton, to another house.*

* This curious chart, curious on account of its contents, and as showing an unobserved usage of the Monasteries, has never before been printed. I owe the knowledge of it to the Collections of sir Thomas Phillipps, a gentleman who, with the spirit of a Bodley, a Cotton, or a Harley, and deserving, like these illustrious men, the respect and gratitude of his country, has brought together a collection of the manuscripts of the Middle Ages, such as never before was assembled in private hands. It is far from being improbable that amongst the thousands (for thousands there are) of the manuscripts which he has brought to our shores, may be some of the contents of those “ship-loads” mentioned by Bale, which were sent abroad on the suppression of the English monasteries.

Two books of Homilies, to be read in the Refectory.

The four Gospels.

The Meditations of Anselm.

The *Enchiridion* of Saint Sixtus.

A treatise by Peter Cluniacensis.

Life of John the Almoner.

Flores et Magna Glossa Psalterii.

The Meditations of St. Bernard.

Quendam libellum inter Orosium et Augustinum ; et Templum Dei.

Life of Paul the Hermit.

Excerpta from the Lives of St. Anthony, St. Hilarion, and St. Sylvester.

De orto Pilati.

Libel. de Manipul. flor.

Dialogus S. S. Gregorii et Augustini.

I Legend. totius anni, abbreviat.

Primar. Ecclesiast. et II Primar. Puerorum.

A Breviary.

Liber qui sic incipit, " Qui bene præsunt presbyteri."

Stimulus Amoris, et multa alia edificatoria de manu Domini Will. de Colle.

The engagement to restore these books was formally drawn and sealed.

HIDE.

Ænigmata Simposii.

JOREVAL.

Here Leland found a copy of Nennius, the Chronicle of the Abbey, and a book of Homilies.

KEYNSHAM.

Here were two works of William of Malmesbury, and the Lives of Elfege and Aldhelm.

KIRKHAM.

A Life of Walter Espec the founder, written by Ailred, abbot of Rievaulx, was preserved in the library of this house; a book of William of Malmesbury *de Legibus*; and the Decrees of Anselm.

LAUNDE.

Pliny the Second *de re medicâ*, the Chronicle of Isidore, and another work, are mentioned by Leland.

LEICESTER.

Six manuscripts only are mentioned by Leland; but the best information respecting this library may be seen in Mr. Nichols's *History of Leicestershire*, where the entire catalogue may be found.

LETLEY.

Rhetorica Ciceronis.

LLANTHONY.

Here was a copy of Terence, a classic which occurs perhaps more frequently than any other. Leland calls it a "vetus Codex." Here was also a copy of the works of Sidonius Apollinaris.

LONDON.

The notices of the libraries in London by Stowe are less numerous than might be expected from the turn of mind of that writer. Leland has ample notices of the books repositied in six libraries, viz. those of St. Paul's, St. Peter's, the Franciscans, Predicants, Carmelites, and Augustinians.

In St. Paul's Library were William of Malmesbury, and numerous theological works, among which were many relating to Wickliffe. In what he calls the *Bibliotheca Petrina* (distinguished by him from the

Bibliotheca Petrina of Westminster) he has taken notice of only four Schoolmen.

In the library of the Franciscans, among a great assemblage of Divines and Schoolmen, were The Life of St. Edward the Martyr; the History by Ivo; the History by Sigebert the Monk; and *Chronica Martini*. The library of the Predicants was of the same character; as were also those of the two other orders of Friars. The Carmelites had, however, a very antient copy of Solinus; the History of the Normans by Dudo; and Macrobius. A copy of the *Problemata* of Adelard in the Predicants' library had been greatly injured.

MALMESBURY.

Leland mentions twenty-four books which he found in the library of this ancient and learned foundation. None of the historical writings of William of Malmesbury are named except his life of Aldhelm. There are Commentaries by him on the Gospels and the Lamentations; Juvenius, a poet; the works of Fortunatus, in verse; a Life of Paternus; a work of Apuleius; the Epistles of Alcuin. The rest are for the most part Fathers and Divines.

MONTACUTE.

Paschasius de septem sacramentis.

NEWBURGH.

Leland enquired in vain here for the Chronicle of William of Newburgh, who was a canon of this house. He was shown a Commentary upon the Canticles by the same writer.

NORWICH.

He found several libraries existing in this city. The *Christicolæ* had several historical works, as *Flores historiarum*, the works of Martin the historian (q. Martin of Alnwick?), Giraldus on the History of Ireland, and the Life of St. William. The *Computus Roberti Lin-*

colniensis, the Pantheon of Godfrey of Viterbo, and Trivet's Commentary on Augustine, are the other books specified by Leland.

At the Predicants he notices only three works, all theological. At the Franciscans a geographical work by Roger Bacon. And at the Carmelites several mathematical works and classics; as the *Questiones naturales* of Adelard; Euclides *de oculo* and *de visibus*; *Geometria Wiberti pseudo-apostoli*; Nicholas de Linnea *de judiciis*, &c. The classics were Suetonius and Terence, the latter a "vetus codex," Apuleius *de Deo Socratis*, with two treatises of Aristotle. There were also Albritius *de origine Deorum*, an *Historiola* of Ailred of Rievaulx, and a few other books.

Some of the books had been stolen from the Carmelites' library, when Leland was at Norwich. We have special testimony to the fate of the books which remained. "I have bene also at Norwyche," says Bale, "oure seconde cytie of name, and there all the library monu-mentes are turned to the use of their grossers, candel-makers, sope-sellers, and other worldly occupyers; so studyouse have we ben there for a comen wealth, and so careful of good lernyng. O negligence most unfryndly to our nacion! I woulde have bene sory to have uttered so obscure a facte, had not the ungentilnesse of the thing required it, to the warnyng of them whiche shall come after, for doying the lyke to the hindaunce of the realme."

OSENEY.

Ivo's Chronicle; a work *de cessatione legalium*; Lives of Saint Jerome, Saint Frediswith, Saint Winifrid, and of archbishop Odo, of which the Life of St. Jerome was by Dr. Thomas Gascoign, are all the books noticed by Leland in the library of this little foundation.

OXFORD.

The catalogue of books in the public library, and in the libraries of the colleges, fill several pages of the *Collectanea*. The Carmelites and the Predicants had each a house at Oxford, and each had a few

books; but none of any peculiar interest. The Franciscans had also a house and a library, but no books in it. Leland's remark is curious: "Apud Franciscanos sunt telæ araneæ in bibliothecâ, præterea tineæ et blattæ, amplius, quicquid alii jactent, nihil, si spectes eruditos libros. Nam ego, invitis fratribus omnibus, curiosè bibliothecæ forulos omnes excussi." He seems to have found some difficulty in acting under his commission.

PERSHORE.

A Comment by Bede on the Proverbs and Apocalypse, and Elfric's Grammar Latino-Saxonica.

PETERBOROUGH.

It is a very imperfect notice of the library of this house which is given by Leland. He enumerates only *fifteen* works, of which the historical are only the following: *Passio Sanctorum Wolfadi et Rufini, filiorum Regis Wolpheri*; *Vita S. Eustachii carmine heroico*; *Liber Epistolarum Gulielmi de Sempringham*; *Vita Gisleni episcopi Græci*; *Vita Felicis, eleganti carmine scripta*; *Ferculphi Historia*; while the Catalogue printed in Gunton's History of Peterborough Cathedral contains many hundreds.

PLYMPTON.

A few theological volumes.

PONTEFRACT.

Two books of Homilies; Valentius on the Sentences; and Albertus *de naturâ locorum*.

RAMSEY.

Among the rolls in the Cotton collection is one of five skins, marked I.16, containing an extensive catalogue of the library of this house. The more curious articles are specified in the new edition of the *Mo-*

nasticon, vol. II. p. 554. Leland notices several of the books, and among them is a copy of Antonine.

READING.

A catalogue of the books belonging to the society of religious in this town is printed in the *Supplement* to the *History and Antiquities of Reading*, 4to. 1810. See also the new *Monasticon*, vol. IV. p. 38. Leland specifies Bede *de naturis Bestiarum*; a Comment on the *Mythologicon* of Fulgentius; and two works of Necham's, which he saw at the Franciscans' at Reading.

REVESBY.

A Life of St. Modwen, by Geffery abbot of Burton, and a Commentary on the twelve Prophets, by Robert of Burlington.

RIEVAULX.

The monks of this house had preserved many writings of Ailred their second abbot, and of Walter his deacon; but Ailred's Life of Walter Espec their founder, does not appear to have been among them. They had other works, chiefly theological.

SAINT ALBAN'S.

In the library of this monastery were a few medical works. A copy of Matthew Paris's History had been stolen from the Library. Leland gives extracts from the Life of King Offa, and from the Lives of the Abbots, by Matthew Paris.

SAINT BENNET AT HOLME.

Five works only are mentioned. Alexander Necham *de utensilibus*; Robertus Lincolniensis (Groteste) commentary on the books of Dionysius *de Hierarchiâ*, from which Leland inferred that this Robert was skilled in Greek; *Speculum Sacerdotum* of Richard of Leicester; a Chronicle of Alexander the Great; and Henry of Huntingdon *de Herbarum virtute*, in verse.

SAINT DENIS.

Homilies, by Bede.

SAINT EDMUND'S BURY.

Here was a large collection of Commentators; a few of the Schoolmen; a Life of St. Edmund; the Sufferings of Demetrius the Martyr; the Letters of Alcuin; the Dialogues of Adelard *de naturis rerum*; Trivet's Commentary on Boethius; and two works on the Monastic Life, by Utred, a monk of Durham. There were also the *Ænigmata* of Aldhelm, and a poem of the same author *de Virginitate*; the Laws of the Lombards; Vitruvius; the Histories of Freulf and of Hoveden; and a Sallust, a very ancient manuscript, "vetustissimus."*

SAINT NEOT'S.

A Life of the Patron Saint.

SALISBURY.

The British History, in verse, from Brute to Cadwallader, after Geffery; the *Quodlibets* of Trivet; and Leo Papa *de Conflictu Vitiorum et Virtutum*. These were at the Predicants.

SAWTRY.

Two minor works of Henry of Huntingdon and Laurence of Durham.

SHERBURN.

Here were several works of Adam de Barking, a monk of this house;

* The frequent application of *vetus* to the manuscripts of the classics leads to the suspicion that most of the manuscripts of that class then in England were really of very high antiquity, and that few of them were transcribed in what we may call the latter half of the middle age period.

Lives of Saint Dunstan, Saint German, and of Swithin, of which the two last were in verse.

SPALDING.

A book of Adalbert the deacon; and another of Alexander Necham.

STRATFORD.

All the works of Stephen Langton, archbishop of Canterbury.

SUDWICK.

Henry of Huntingdon; Bede's History, in Saxon; and a treatise of his *de Die Judicii*.

TAVISTOCK.

Constantinus Africanus *de Re Medicâ*, and three other works.

TAUNTON.

Here also were medical works, and Ivo's Chronicle.

TEWKSBURY.

It can hardly be supposed that the five works mentioned by Leland were the whole collection of the monks of this ancient foundation. Among them were Bosham's Life of Thomas à Becket, and a Treatise on Astronomy by Alfragan.

THETFORD.

A Life of St. Edmund; Bede *de Tabernaculo*, and *de Situ Terræ Sanctæ*; and Gilbertus *super Psalterium*, are the only books specified by Leland.

THORNEY.

Eglogæ aliquot Marci ex-Questoris, qui floruit tempore Justiniani;

Isagoge Porphyrii, Victorino interprete; and works of Waleys, Ne-cham, and John of Cornwall.

THORNTON.

Three theological works; and Peter de Vineis, *pro Frederico contra Pontificem Romanum*.

TINMOUTH.

An anonymous Chronicle relating to the Saxon times, from which Leland has given extracts.

TOPHOLME.

Fulcher's History; and a fragment of an *Historiola de Britannia*.

TOTNESS.

Historia Evangelica.

TWYNHAM.

Certain Laws in Saxon; and William of Malmesbury's Life of Saint Patrick. (See *Coll.* iii. 273. iv. 149.)

WALDEN.

Here was the Chronicle of Peter de Hanham, a monk of this house, beginning with Hengist, and continued to his own time, 1224. Here also were Bede on the Canticles, and Berengaud on the Apocalypse.

WALSINGHAM.

Gervase on the Psalms; and Capgrave.

WALTHAM.

The library of this house contained several of Stephen Langton's Commentaries; the *Ænigmata* of Aldhelm, Simphosius, Eusebius, and

Tatwin; with the *Vocabularius*, or *Elucidarium Bibliothecæ* of Alexander Necham. There were a few other books.

WARDON.

In the library here were many of the Commentaries of Thomas Walleis, and the moral *Stichæ* of Geoffery prior of St. Swithin of Winchester. There were also other Commentators; *Lisbonense Consilium*; and a poem of Richard, a monk of Canterbury, having for its title "*Unde Malum?*"

WAVERLEY.

Liber Heraclidis de Vitis Patrum; an epistle of Bede *de Æquinotio*; and three books in the department of Theology.

WELLS.

Few libraries were better furnished than that of the canons of Wells. Leland enumerates not fewer than 46 different works.

The first in the list is the principal poem of Hautville, entitled *Architrenius*. Pitz says that there was a manuscript of this poem in his time in Benet College Library, p. 267. The name of Hautville has not before appeared; and yet, if we may trust to Pitz, he was the Virgil, Ovid, and Horace of England, all in one, and he certainly had a high reputation among the scholars of Europe when learning began to revive. His æra is the reign of John. The next is Bede *de Arte Metricâ*. Then the *Mythologia* of Necham; a translation of Dante into Latin, the only manuscript of that kind which we have found; with a very beautiful ("pulcherrimus") copy of Terence.

There follow, *Liber Ermeneuticon*; *Interpretationes Eucherii de Nominibus Hebraicis*; *Orthographia Bedæ*; the *Mythologicon* of John of Salisbury; Rabanus *de Naturis Rerum*; Proterius; and two works of Isidore.

Next in Leland's list follow the historical writings. Herman's Chronicle, from the Creation to A.D. 349; William of Malmesbury

on the Miracles of Mary; the Chronicles of William de Newburgh and Walter de Gisburn; and the Book of Thomas Beckington, who was afterwards Bishop of Bath and Wells, on the right of the King of England to the throne of France.

There were two Saxon manuscripts, the Dialogues of Gregory and the Sermons of Alfric, and various theological works, among which several are enumerated which belong to what may be called the Wickliffe controversy.

The only work of science is a treatise of Bishop Grosteste *de Cometâ*; unless the *Hexameron* of the same writer is to be regarded as a work of science also.

Last of all are placed the works of John Chandler, who was Chancellor of Wells in the time of Bishop Beckington. These were an Apology for the State of Human Nature; Orations in praise of the two cities of Bath and Wells, of which not even a fragment or quotation is now known to exist; four epistles in praise of Bishop Beckington; and his *Opuscula*, containing, amongst other things, the *Laudes et Celebria Facta Gulielmi Wiccamensis*.

WESTMINSTER.

The library of St. Peter's, Westminster, as it appears in the pages of Leland, is far less curious than might have been expected. There are no biblical manuscripts, no classics, no chronicles, no science; but the works only of divines, canonists, and schoolmen, which, however valuable to the age in which they were composed, have now nearly lost their value and their interest also.

WHITBY.

Leland gives extracts from the Chronicle of an uncertain author, which he found at Whitby; and from Lives of Saint Bega and Saint Hilda. He appears also to have found here a Life of Thomas à Becket, by Elias, a monk of Evesham.

WIGMORE.

An old Chronicle.

WIMUNDHAM.

Cassiodorus *de Animâ* ; and a treatise on *Computus*, by Roger abbot of St. Alban's, a distinguished mathematician.

WINCHCOMBE.

Here were several of the writings on moral subjects, of Ailred the abbot of Rievaulx ; and the Homilies of John de Abbeville.

WORCESTER.

Here were the Lives of Egwin, Ethelbert the Martyr, and Gregory the Great ; the *Cosmography* of Ethicus ; the Epistles of Leo ; the Commentary of Duncaht, an Irish bishop, on the books of Martian Capella. This Leland calls "opus eruditum." Here were also the Epistles of Senatus prior of Worcester ; Bede *de Arte Metricâ* ; a work of Rabanus, and one or two others.

YORK.

The library of the great abbey of St. Mary without the Walls, contained many valuable books. Here were the Chronicles of Ralph de Diceto ; Giraldus *de Topographiâ Hiberniæ* ; the Lives of Saint Machutus, and of Saint John of Beverley, who was the fifth archbishop ; Horman on the Astrolabe ; Trivet's Commentary on Augustine *de Civitate Dei* ; the same author's Commentary on the Tragedies of Seneca, and Commentaries on the same Tragedies by Albertus Musacus. Here were also a poem by Hilasius *de Hercule*, which Leland says was commonly ascribed to Virgil ; two works of Bishop Grosteste ; and many of the writings of Richard Rolle, the hermit of Hampole. The site of St. Mary's Abbey, which is lately anew devoted to science and literature, was thus in ancient times consecrated to good letters, as well as to religion and piety.

When Leland visited the library of the Canons of York, he found in it scarcely any good books: "jam fere bonorum librorum nihil est." He gives the titles of two only: Roger de Waltham *de nobilibus Dicitis et Factis*, and the Commentary of Wateley on Boetius *de Disciplinâ Scholarium*. Waltham was a writer of the 13th century, and Leland calls his work "opus insigne."

It was not without concern that our good antiquary saw the destitute state of the Canons' Library at York. He contrasts its state with what it had been in the time of Alcuin, who, in a letter to Charlemain, speaks of it as being plentifully enriched with the best books of the best authors. This library, which was collected by Egbert, the seventh archbishop, a contemporary of Alcuin, was destroyed by fire, either by the Danes or by the Normans. There was a second attempt to found a library, by Thomas the first archbishop after the Conquest: "Ecclesiam a se constructam libris et ecclesiasticis ornamentis, tam ad splendorem quàm ad usum, abundè instruxit; et magnâ sollicitudine doctissimos viros undique conquisitos in eâ collocavit, cum quibus crebros sermones de rebus literariis conserere solebat, non tam animi causâ, quam ut eos ad studia literarum excitaret."* This library was consumed in the great fire of 1137, when the cathedral, the abbey of St. Mary, and most of the churches of York, were destroyed.

But the loss of Egbert's library is the most to be regretted; for Egbert lived as early as the 8th century, and he had collected Greek and Hebrew manuscripts, as well as Latin. In the poem *de Pontificibus et Sanctis Ecclesiæ Ebor.* attributed to Alcuin, we have a valuable notice of this library: and the verses will form a suitable conclusion to these brief memoranda:

" Illic invenies veterum vestigia Patrum,
Quidquid habet pro se *Latia Romanus* in orbe,
Græcia vel quidquid transmisit clara *Latinis*;
Hebraicus vel quod populus bibit imbri superno,

* Godwin, II. 26.

Africa lucifluo vel quidquid lumine sparsit.
 Quod pater *Hieronymus*, quod sensit *Hilarius*, atque
Ambrosius præsul, simul *Augustinus*, et ipse
 Sanctus *Athanasius*, quod *Orosius* edit avitus :
 Quidquid *Gregorius* summus docet, et *Leo* papa,
Basilius quidquid ; *Fulgentius* atque coruscant,
Cassiodorus item, *Chrysostomus*, atque *Johannes*.
 Quidquid et *Althelmus* docuit, quid *Beda* magister,
 Quæ *Victorinus* scripsere, *Boetius*, atque
 Historici veteres, *Pompeius*, *Plinius*, ipse
 Acer *Aristoteles*, rhetor quoque *Tullius* ingens.
 Quid quoque *Sedulius*, vel quid canit ipse *Juvenus*,
Alcuinus et *Clemens*, *Prosper*, *Paulinus*, *Arator*,
 Quid *Fortunatus*, vel quid *Lactantius* edunt.
 Quæ *Maro* *Virgilius*, *Statius*, *Lucanus*, et auctor
 Artis Grammaticæ, vel quid scripsere magistri,
 Quid *Probus* atque *Focas*, *Donatus*, *Priscianus*ve,
Servius, *Euticius*, *Pompeius*, *Comminianus*.
 Invenies alios perplures, lector, ibidem
 Egregios studiis arte et sermone magistros,
 Plurima qui claro scripsere volumine sensu ;
 Nomina sed quorum presenti in carmine scribi,
 Longius est visum, quam plectri postulet usus."

Gale, p. 730.





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